

will take the trouble to read what Mr. Mallock has to say about Mrs. Humphry Ward's theology in his latest book, entitled 'Doctrine and Doctrinal Disruption.'

"Of the semi-Christianity, the pseudo-Christianity, the non-miraculous Christianity of our day which over-emphasizes the emotions and exhausts itself on questions concerning the temporal well-being of mankind, he knew but little. His was a robust, clear-headed Presbyterianism of the old-fashioned sort that was fed on the Pauline theology. In the depths of his nature there were hidden a living faith in God and an abiding trust in Christ."

In the light of the statement that "the broadest kind of broad churchism nestles safely now under the sheltering wing of the Presbyterian Church," it is pertinent to inquire whether the question of church union has not usurped a prominence that should justly be given to church purity and fidelity to confessional beliefs. So long as loyalty to doctrinal standards survives, there can not be union on the basis of broad churchism.

## THE REDEEMER'S CARE OF HIS CHURCH.

### As Pictured in the Book of Revelation.

Oftentimes when we fix our gaze on some part of a building or of a picture, without taking in the whole, we miss much of its beauty or its significance. Sometimes we make this error in reading a book of the Bible. We take up one verse or one chapter, without first grasping the book in its entirety, and in so doing we miss the full meaning that belongs to it.

Especially is this true of the book of Revelation. It is a book which should be read as a whole. To this end let us address ourselves for a while.

In the book of Revelation we can trace seven divisions. Four of these are distinctly marked by the author in the use of the phrase, "And there were thunders and lightnings and voices." This expression is a "chapter mark," and indicates that the author of the book is at this point entering on a new theme. The expression occurs in chapter 4:5; in 8:5; in 11:14, and in 16:19. As we shall see, each of these introduces some new phase of the Redeemer's work in behalf of sinners.

In these seven divisions we think we can trace seven helps to the Christian under trial. In brief, they are these:

1. In chapter one, a presentation of the Redeemer who stands for the succor of his people, and of his ability to deliver them.

2. In chapters 2 and 3, a description of the character and conduct that must be maintained by the Church, in order that it may share his victory. Read the messages to the seven churches.

3. In chapters 4-7, beginning with the "thunders and lightnings" of 4:5, a description of the manner in which the Redeemer overrules and controls the doings and events on earth, so as to promote the safety and the triumph of his Church. Witness the opening of the seven seals.

4. In chapters 8-11, beginning with the "thunders and lightnings" of 8:5, we have a picture of the

manner in which the Redeemer answers the prayers of his people.

5. In chapters 12-16, beginning with the "thunders and lightnings" of 11:19, a description of the manner in which the Redeemer delivers his people when under persecution. See how the man-child is delivered from the dragon.

6. In chapters 16 and 17, beginning with the "thunders and lightnings" of 16:18, we have a portrayal of the judgments of God upon the persecutors of the Church and upon the lovers of pleasure in this world. See how "Babylon" is punished.

7. From chapter 19 to the end, we have a presentation of the victory of the Redeemer's people and a magnificent exhibition of the glory and happiness and blessedness of the New Jerusalem.

## I. The Characteristics of Our Redeemer.

### Chapter 1.

When John the Baptist lay in the castle of Machaerus, undelivered by the Master, his faith was troubled and he sent disciples to ask: "Art thou he that should come?" Now, in the isle of Patmos, sixty years later, John the evangelist is in like trouble. Exiled and cut off from the privilege of preaching, and barred from ministering to the churches, he might well feel depressed. In centuries following, the disciples of Jesus have often been and will often be in like circumstances. The reply from heaven, which was given to John, meets therefore the necessities of discouraged Christians in all the centuries.

After John had received this reply, he felt such comfort that (by divine direction) he reports it with the words: "John to the seven churches." The seven churches are churches in tribulation. Ephesus was a church that had exercised "patience"; Smyrna was in "tribulation"; at Pergamos, "Antipas my faithful servant was slain."

After receiving the light that is in this book of Revelation, John expresses to these churches his sense of God's love. "Unto him that loved us (R. V., loveth us) and hath made us kings and priests unto God." And to those who feel as if they were forsaken of God, he adds in chapter 1: "Behold he cometh" with deliverance and reward, for the help of those who are under trial. The book made him see God's love.

What did John see?

"I saw seven golden candlesticks." In the last verse of this chapter we read, "The seven candlesticks . . . are the seven churches"; the churches of God on earth.

In the midst of the seven candlesticks he saw "one like unto the Son of man." He who then appeared for the comfort of John is he who became man and "was tempted in all points like as we are," and therefore he is prompt to help.

But while he is man, he is also God. Such a description as follows, of him who holds in his hands the seven stars, and out of whose mouth proceedeth the sword of his power, can be none other than divine. The picture is of the God-man, come down to succor John in his tribulation and to succor all the members of the